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# *The* Masonic Craftsman

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Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: The Proper Functions of Masonic Publications*



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*What matters it what faith or creed  
My Brother holds,  
If it to him through thought or deed  
The truth unfolds?  
What matters it what name he bears,  
If on Life's way of pain and cares,  
He bears the sign?  
For his own soul must learn the right,  
And his own eyes must see the light—  
Not mine nor thine.*

*The same sun shines on all men's ways,  
And chooses none.  
How should I think he spreads his rays  
On mine alone?  
The life eternal dwells in all  
The germs of power,  
How shall I then pronounce his doom,  
When in my brother's heart may bloom  
The holy flower?*



# NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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**"SELLING"** Several Masonic editors have, in recent months, descanted with force and eloquence upon the need of "re-selling" Freemasonry—their dissertations presumably being based on an apparent feeling expressed by Grand Masters and others that the Craft is a sort of commodity which can be sold "over the counter" or by other methods.

The good intent of these writers is not to be denied, nor their motives impugned, but it is a debatable question whether or not the fraternity has not already been oversold, and that much of the present evidence of existing weaknesses or incipient inertia is the direct result of such unwise policy of "selling."

Can Freemasonry be sold? We think not, or at least, that it ought not to be. Rather should it be bought—and in each case only by one who "has long entertained a favorable opinion . . . ." etc. If to the contrary, a policy of high-pressure salesmanship, ballyhoo, or other iniquitous method is indulged in, certain undesirable features already existing which are inimical to its interests will be encouraged and the general level of its usefulness lowered.

Too often the desire to enter Freemasonry is prompted by a motive to obtain some selfish end. The true seriousness of its purposes are not always completely grasped, and a man who might otherwise become a "good" Mason finds, when he is unable to secure material benefits from his affiliation with the Craft, scant interest in its doings.

The fraternity contains too many of this type already. That presumably is what is meant by one G. M. who fulminates against present practices and urges the purging of all members "who by their conduct have shown themselves to be unworthy."

Based on good moral practise, a literal translation of this good man's desires into action would leave the fraternity sadly shrunken in size; which might, however, not be bad for it.

There has undoubtedly developed considerable wrong conception of the purposes of Freemasonry and understanding of its plan in the general scheme of life. The Craft suffers to a degree from inanition or rather from an indigestion due to large accretions of unassimilable substances. One cannot read the notices of many lodges, recognize the names and racial strains of a considerable proportion of present applicants without entertaining doubt as to the motives animating these men in seeking admission. This general characterization may seem unfair, yet it is obviously true, at least to the understanding student of Craft history, that its basic tenets are the result of a system of philosophy and logic based on elements peculiarly patent to the northern races rather than to the Latin.

Joseph Morcombe, able Masonic writer and critic, and our good friend, says: "Men are not to be saved by

the recital of creeds." We agree with him, and yet are constrained to point out that without the recital of creeds, their inculcation and demonstration as practical living entities, Freemasonry would be a hollow thing indeed; men comprising it without a knowledge and understanding of Masonic purposes would find little which may not be found in any one of a hundred other organizations whose mediocrity are well known, and yet whose very existence depends almost entirely on the high pressure "selling" methods brought to bear to induce a continuous new stream of applicants—and their supporting dues.

Freemasonry, properly lived, will not need to be sold; but worthy men will always be found gladly willing to buy it and proud to count themselves one of a goodly company.

**BACKLOG** In any country, organization, or aggregation of individuals, there must be for security a "backlog" of dependability. The word itself is an interesting survival of the days when in the great open fireplace a huge log of wood served as the base upon which others of smaller calibre were superimposed. These smaller units, after giving off their measure of heat and smoke and sparks, left behind them the sturdy "backlog" still glowing, ready to rekindle fresh fuel to keep the fire going. The vital spark is in the backlog.

So in human society. In England, the great middle class has been the bulwark against which tides of radicalism and iconoclasm have spent themselves, serving in a measure to re-animate through such good as might be found in them the solid substance of the backlog. In France, through revolution and dire stress, the great peasant class has been the country's mainstay. In almost all countries these or similar units of the strata going to make up society have served to maintain a healthy condition and a reasonably normal life through the centuries.

Scars innumerable have been left by plague, pestilence and famine. War has taken its terrible toll—and always of the best. Yet the salvation of the race has, invariably, depended upon those elements of quality and character, embraced in the integrity, thrift, industry comprised in its human backlog.

In the heterogeneous population comprised in the United States of America, a thousand diversities of interest, racial and often very radical, go to make a condition of human society without parallel in the world's history. Rome in its heyday was populated by peoples of every variety, race and clime. The Roman citizen was the backlog, withstanding all on-

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Alfred Hampden Moorhouse, Editor and Publisher.

slaughts against his order. He was proud of his citizenship, and until extravagance, licentiousness and a defiance of all the laws of decent human conduct weakened his character and moral fibre, he represented the best the world had produced up until that time. But the system of bureaucratic despotism, elaborated finally by Diocletian and Constantine, produced a tragedy in the truest sense, such as history has seldom exhibited; in which by an inexorable fate the claims of fancied Omnipotence ended in a humiliating paralysis of administration; in which determined effort to remedy social evils only aggravated them till they became unendurable; in which the best intentions of the central powers were, generation after generation, mocked and defeated alike by irresistible laws of human nature and by hopeless perfidy and corruption in the servants of government.

With the advent of a carpenter's son the old order changed, and an entirely new one began. Rome fell. Her Christian satrapies survived and thrived, but under their own inspiration, and not as units of the once mighty Roman empire.

Theodore Roosevelt, when President, asked of the citizens of his countrymen, whether or not "we are to be a polyglot boarding house?" There was reason for his query. From all countries have poured into this a horde of diverse elements involving many racial traits which, while some dreamers and impractical minds would have us believe were to be welded through the mysterious processes of the "melting pot" into a nation such as the world has never seen, has in doing so produced something quite different from the ideals of its sponsors.

In the fact of a multiplicity of foreign speaking, unassimilable elements comprising America today, including nine million Negroes, millions of Jews, Italians, Germans, Russians and others, what has emerged?

An ideal society may well have been built upon those precepts of liberty so admirably advocated in the Declaration of Independence, but many things have happened since that document was written. Other men whose mental promptings were not those of the racial stock which founded this country have made such innovations in the fundamental structure of our laws as to make it unrecognizable. It is far from a perfect structure.

Woven in and through American history, however, has always run a thread of pure gold, strong and clean, pure and unalloyed—the gold of Freemasonry. This bright thread has been evident from the first days of the republic. Signers of the Declaration were among its members; in every national emergency since and in every walk of life the strength of Freemasonry has shown in leadership and constructive effort. The ideals upon which the fraternity is based are the same as those animating the signers. The lessons learned in the tyled lodgeroom may well have been the animating example giving impetus to the founding of a new nation.

Individuals in days of prosperity became careless. Adversity draws men together. Through recent years a re-awakening of the Masonic spirit has served to resurrect ideals long dormant. Hard times have caused men to think differently; as a result of this new think-

ing the knowledge has been driven home that while all men have not necessarily been created equal in every sense of that term, yet in the equality of all, in opportunity and equity, lies the greatest measure of possible human happiness.

Thus we see that in a country sorely distracted, beset with problems for which no solution has yet been found, the "backlog" of three million men struggling earnestly to seek truth through Masonic Light may be the base upon which future comfort and happiness may ultimately depend.

**FRANCE** On another page is printed an article by Alvan F. Sanborn, long-time resident of France, who writes on the subject of the activities of French Freemasons in political matters in that country which are peculiar to it and which have left the fraternity open to violent attack, even bombing.

Members of the fraternity in this country will be interested to get the view of a trained observer of events; a writer considered by competent journalists to be sound in his utterances.

The notorious Stavisky scandal which has so recently disturbed French society to its very depths, has involved many men of prominence in the political life of that country. The exact part played by members of "the Grand Orient," by which name the fraternity in France is known, is difficult to determine, yet where so much smoke exists there must be some fire, and members of the order have by their actions laid the fraternity open to a retributive reaction on the part of the populace.

It has been repeatedly pointed out in these columns, as well as in other influential Craft publications in this country, that the Masonic fraternity, as such, has no place or part in the purely political affairs of a nation.

As individuals Freemasons have a perfect right to take any position their conscience dictates on public matters, but not as an organization.

The lesson of the Morgan episode which split this country wide open politically a hundred years ago, has not been forgotten. That was a case where unscrupulous individuals did not hesitate to make Masonry an object of attack in a vitriolic political campaign which for depths of depravity and general double-dealing has perhaps never been equalled in the United States. The Craft suffered at the time from the vicious and unjust attacks made upon it, but in the light of a later consideration of the facts, when cooler counsels prevailed, subsequently emerged triumphant from the orgy of extravagant attack made upon it, and has since by its regular and upright conduct grown in size and spiritual influence far beyond the visions of its founders here. Virtue triumphed—true at a cost. Yet even today a granite monument in Batavia, N. Y., which is a colossal lie, commemorates the "murder by Freemasons" of a foul creature whose end has never been accurately ascertained, but who from all credible information available was no credit to himself or his country.

If the French situation as recorded in this issue serves any useful purpose, it will demonstrate to any doubting members the futility and danger to the or-



ganization of embarking upon a policy which will involve it in the politics of the country, and serve, at least in part, as an answer to those individuals who from time to time declaim that Freemasonry is passive in matters of public moment, that the organization is dead or moribund where it should be aggressively crusading in all good causes, political and otherwise.

However meritorious political measures may seem, there are always a multitude of opinions which are irreconcilable. No complete acquiescence in any vast aggregation such as the Masonic fraternity on any question is to be expected. Even were this possible, it would be an unhealthy condition. The fraternity may by its teachings and the inculcation of its tenets in the hearts and minds of men accomplish very much indeed for the people at large. It does not belong in politics, however—its objectives are broader than any political party. When the world shall have come to a proper appreciation of Truth through Masonic Light, political parties will have passed their zenith and an entire new order prevail.

Straying away from the fundamentals of speculative Masonry, as some Frenchmen seem to have done, has committed the whole Craft in that country to a certain stigma, creating trouble which can only be a source of much distress ultimately.

**RETROSPECT** The activities of the Masonic year 1933-4 have slowed down. Lodges are being called from labour to refreshment. What sort of a year has it been?

From the standpoint, first of interest in the meetings and consequent work, the Masonic year hereabouts has been but mediocre in point of attendance and general interest. New members have been few and far between. Lethargy largely prevails. Some masters have striven to preserve a semblance of active lodge life by attractions of a stimulating nature ranging from lectures to entertainments of various sorts. Many lodges have, by reason of restricted income, been obliged to curtail to a severe point all financial expenditures except those essential to the proper functioning of the body.

The record of charity is perhaps the most significant thing in the year's program. There has been much quiet yet effective work done to relieve distress among the less fortunate and their dependents, but withal some cases have of necessity been only partially cared for. The Home at Charlton with a full list of guests has been admirably handled under the competent care of M. W. Arthur D. Prince. In the beautiful setting provided by nature and the splendid buildings erected through the munificence of the brethren, happiness to a degree not possible outside its walls has been found by many men and women in the twilight of life. Their every need has been anticipated, and no complaint of consequence can be recorded.

Juniper Hall, that exquisite gem of beauty set among the glorious Shrewsbury hills, has ministered to the suffering Freemason to a degree of which all Massachusetts may be proud.

The fraternity has not failed in its care of the distressed, and yet the demands made upon it impose a strain which is not easy to support.

Losses in membership have slowed down somewhat apparently due to a somewhat improved economic condition. Most of the dead wood, evidenced by the chronic N. P. D. member, has been cut out. Today it is safe to say a sounder condition exists than for many years. Knowledge has been gleaned from past mistakes, and a more confident feeling of optimism prevails.

The sooner men realize that the Masonic fraternity is not a social entertainment institution the sooner will its basic tenets be appreciated. Already more serious things are coming to be considered in their proper perspective, and in the increased attention given to vital matters is found a healthy sign of the times.

There has been a fine appreciation of his responsibilities, and a sane handling of difficult problems by the grand master. Doctor Hamilton, the grand secretary, has been a tower of strength. His knowledge of Masonic lore and precedent is profound. With the splendid list of able men administering the affairs of grand lodge in Massachusetts, the Craft may indeed be well content.

One of our best beloved P. G. M.'s has within the past year been chosen to head the Supreme Council of the Scottish Rite—a deserved recognition. Death has taken of some of our best, but following in their steps have risen men to carry on with competence and courage.

Summing up, it may be said that Massachusetts and New England Freemasonry has withstood well the shocks of adverse fortune; is girding its loins to continue the good work so abundantly demonstrated in the past, and looks with confidence to the years ahead. 1933 has been a year of trial indeed, but its difficulties have in the main been well surmounted, and the lessons learned and experience gained given added strength to a forward-looking aggregation of men enlisted in the search for Truth through Masonic Light.

**INCENTIVE** Consider the Masonic speaker or writer. What incentive has he for his labors? However much time he may devote to the preparation of a speech or manuscript, what will his audience ultimately be? In the case of an address in lodge, he will be fortunate indeed if he has a hundred men to listen to him—no matter how attractive his subject.

On the other hand, he may, if he uses the printed word, spread his gospel over very wide territory, reaching many thousands of readers, by adapting the medium of a Masonic journal. For instance: these words you are reading are being read as well by men as far apart from each other as from New Zealand to Vancouver, South Africa to Harbin, and dozens of other equally distant parts. There is no doubt that the real field of the Masonic propagandist lies in the printed word, rather than the spoken.

The power of the press is indeed a mighty thing. Today it is a factor which is making and unmaking men and nations. The thinking Mason will keep himself informed through the medium of a reputable Masonic journal of the things in the world affecting his interests. He will support by his subscriptions and encouragement those hardy, determined and intelligent men whose pens preach of the virtues of the Craft,

and daily exhort men to higher duties, and responsibilities.

Freemasonry is not a dull subject when properly understood. Give a little thought to the man in the editorial chair; he needs your support and encouragement, if for nothing more than its incentive.

**STATUS** Most people who give more than passing thought to the current trend of events as they pertain to government and the "rights of man," are looking with grave concern at the present day tendency in Washington to make of government something which it was never intended to be by the founders of the republic.

Long since this country has passed from a social democracy to an institution wherein many of the evil practices of another form of government exist. It was abuse of inherent individual rights that forced the original colonists to rebel against British rule and brought about, through the Declaration, a new order of society.

In the specific matter of taxation a comparison of the methods and means of assessing levies upon the resources of individuals shows that we have long since outstripped those days of interference with people's rights which brought about the revolution and the separation of the original thirteen colonies from Great Britain. The notorious tax on tea which served as the fulminating spark was, by comparison with some of the present day measures of Congress, a mild measure.

Where does the present trend lead?

Can it be that Americans, in servile submission to and acquiescence in a series of alphabetical appendages to government, are content to let the nation drift from

its original moorings into an uncharted sea; to allow themselves to be directed by a set of book navigators with interesting and plausible theories, but little actual working knowledge of the objectives and direction of sound constitutional government; or will the people, before it is too late, take away arbitrary power from any political party, whose principal desire appears to be to perpetuate itself in office and fatten the pocket-books of a myriad governmental sycophants and other parasites?

Unless some brake is put upon the present speed at which public money is being poured forth, the mortgage which is being superimposed upon this nation will inevitably lead to disaster of the worst. No nation can survive indefinitely such an orgy of spending with its accumulation of debt as the present administration is subjecting the country to. The physical resources and earning power of the United States are not inexhaustible.

Freemasons, as individuals, have a vital stake in the orderly processes of sound government and national economy, and while the fraternity as an organization cannot and will not, while it retains its present sanity, interfere in political matters, it is none the less incumbent upon every one of the three million men comprising its membership to give serious heed to the present situation, to protest in firm and explicit form against encroachments which are being made upon the rights of a free people, that the nation may retain some of those attributes of democratic government which have made Americans proud of their country and its administration and the ideals that brought the nation into existence.

## "I Sat In Lodge With You"

WILBUR D. NESBIT

*There is a saying filled with cheer,  
Which calls a man to fellowship.  
It means as much for him to hear  
As lies within the brother-grip.  
Nay, more! It opens wide the way  
To friendliness sincere and true;  
There are no strangers when you say  
To me: "I sat in lodge with you."*

*When that is said, then I am known;  
There is no questioning nor doubt;  
I need not walk my path alone  
Nor from my fellows be shut out.  
Those words hold all of brotherhood  
And help me face the world anew—  
There's something deep and rich and good  
In this: "I sat in lodge with you."*

*Though in far lands one needs must roam,  
By sea and shore and hill and plain,  
Those words bring him a touch of home  
And lighten tasks that seem in vain.*

*Men's faces are no longer strange  
But seem as those he always knew  
When some one brings the joyous change  
With this: "I sat in lodge with you."*

*So you, my brother, now and then  
Have often put me in your debt  
By showing forth to other men  
That you your friends do not forget.  
When all the world seems gray and cold  
And I am weary, worn and blue,  
Then comes this golden thought I hold—  
You said: "I sat in lodge with you."*

*When to the last great Lodge you fare  
My prayer is that I may be  
One of your friends who wait you there,  
Intent your smiling face to see.  
We, with the warder at the gate,  
Will have a pleasant task to do:  
We'll call, though you come soon or late:  
"Come in! We sat in lodge with you!"*



# What Are the Proper Functions of a Masonic Publication?

## A Monthly Symposium

### The Editors

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### THE PROPER FUNCTIONS OF A MASONIC PUBLICATION

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

**W**HAT an opportunity for an editor to dilate upon conditions in his chosen field presents itself in this question: "What are the Functions of a Masonic Publication?", which is the subject for this symposium.



By all the rules of the game, and in the light of the situation in which most Masonic journals find themselves today, the rejoinder to this query might well be an indictment of the whole Craft, based upon the argument that when in the past editors of such journals have conscientiously attempted to present Freemasonry in unadulterated form to their

readers, they have met, if not with actual hostility, with a degree of indifference which have made their efforts fruitless, and by a continual process of attrition brought them to such a condition of bitterness as to render them callous to the results of proper functions, whatever these might be.

But it may be argued: Why should a Mason, any more than another, go out of his way to read dry-as-dust facts pertaining to the past of Freemasonry, when more often than not these facts are presented in poorly printed form, indifferently assembled, often unvouched for by any seeming semblance to the Truth, and, in general, in unattractive format?

There can be no question that the function of a Masonic journal is to present clearly and truthfully to Craft readers a continuous record of those doings of the great mass of its membership, individual and collective, not only as they pertain to the daily program of life, but in their purely Masonic concept, when these are of sufficient interest to be recorded in printed form; to emphasize intelligently and forcefully the mighty truths upon which the fraternity is founded, in language sufficiently enlightening and interesting as to command attention, if not actual admiration; and further, to serve as a mentor to those who by natural habit or seeming indifference tend to slip away from safe Masonic moorings and, as well, to continually strive for "good work" even in the face of adverse circumstances as these may arise, for the "good of the order," as these pertain to the fatherhood of God and the brotherhood of man.

Such a program, which is not by any means complete, will not make any editor or publisher a millionaire in the sense of worldly wealth. It will, however,

give him an immense satisfaction if and when he can see results accruing to his efforts in even small degree which are beneficial to his brethren.

The continuous dropping of water will wear away the hardest stone, and, if a publication has the courage, and means, to everlastingly keep hammering away at the solid rock of ignorance so often confronting him, by means of an intelligent presentation of Masonic news, views, historical anecdote, example or other germane topic, he *may* live to see his efforts appreciated by a lengthy list of paying readers and have the satisfaction of knowing that, in this way, he has accomplished a greater benefit to his brethren than can almost any other individual working in any other way; for an organization to which he is devoted and in whose service he has enlisted.

With reasonable encouragement, most Masonic journals can be made tremendously powerful propagators of Masonic ideals, in the spreading of Masonic Light, and making known to the world a great truth; that in the ultimate concept of life there is no higher aim or object than that embraced in true Freemasonry.

### PROPER FUNCTIONS OF A MASONIC PUBLICATION

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

**T**HIS has been the source of prolific discussion and even heated debate ever since Masonic publications appeared upon the scene.

There are two schools of thought. One faction

(luckily it is decreasing rapidly in numbers) has held that Masonic publications should carry uplifting articles of a moral character on some of the many phases of Freemasonry, exercising extreme care at all times that nothing be printed which could possibly enlighten the profane regarding its teachings, precepts or practices. This school has held that any news of a Masonic character should be confined to past occurrences. Nothing of a critical or debative nature should be published according to this class. Subjects of an historical nature, moral discourses or sermons are, according to the proponents of this school, the only proper subjects for publication in a Masonic publication.

As might be expected, the other school goes almost as far in the opposite direction. Almost anything, according to this coterie, except the ritualistic work of the lodge, is fair for publication. Nothing, otherwise, is exempt, nothing sacrosanct.



As in most argumentative subjects, we believe the truth lies midway between the two extremes.

To our mind the ideal Masonic publication must be educational, it must be enlightening and inspiring, and it should be a forum wherein the readers are free to discuss subjects of interest to themselves and to the Craft.

It should not be subservient in nature or policy, it should not be super-critical, nor should it be prejudiced. It should be independent in policy, God-fearing in practice and thoroughly Masonic in conduct and action, giving credit where credit is due, and not fearing to criticize where criticism is deserved.

Such would be the ideal Masonic publication, but how few ever attain it? The reason, of course, is that Masonic editors—like their readers and the rest of mankind—are subject to prejudice, to poor judgment and all the mortal ills. They like or they don't like the Grand Master or some other official, and as a result their judgment is warped. They hate educational articles and they love sermonizing. As a result their readers get little of the one and too much of the other. They abhor poetry and they dote on symbolism. Again the poor reader suffers. They have a flare for politics and despise lodge meetings and affairs. The result appears in their publications.

The above is sufficient to explain why the ideal is never reached; why some swear by these publications and others swear at them. Why some are cussed and discussed, while others are colorless and full of dry rot. Why some are influential, others ignored.

Like all newspapers, magazines and periodicals, a Masonic publication is read by the young and the old, the conservative and the progressive, the professional man, the merchant, the laborer and the magnate. With the purest of motives and the best of ability and judgment, the editor cannot hope to get a hit every time he goes to bat. If his average for the year is fair, he must be content.

### SHOULD PROMOTE MASONIC INTERESTS

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

**T**HE chief function of a Masonic publication is to promote the interests of the Masonic institution, and as a natural corollary it must to the extent of its ability protect the reputation of the fraternity in the outside world. Masonic publications, referring specifically to those published by private initiative, occupy a peculiar position. To the outside world the mere fact that they are permitted to exist leaves the impression that they have an official standing, and no disclaimers of such standing, or statements that they have no authority to speak for or in the name of Freemasonry, will correct this misunderstanding. It is evident that this condition imposes a responsibility upon a Masonic publication which cannot be evaded.

The nature of the matter published lies within the discretion of the publisher, but this discretion is inescapably influenced by the demands of the subscribers. It would be an ideal state of affairs if editors



confined themselves to the publication of articles which they believed the members of the Craft should read and ponder—matter which would tend toward their improvement, enlightenment and uplift. Efforts along this line have been made in many instances—but not for very long.

To further Masonic education and enlightenment is undoubtedly one of the chief functions of a Masonic publication, and the humblest of them are productive of some results along these lines. So far, however, grand lodges have met with but scant success in stimulating a desire on the part of the average brother to indulge in the study of symbolism, history and precept, and it would be unreasonable to expect individual effort to succeed where officialdom has failed.

Making available news relating to Masonic affairs is also a prominent function of Masonic publications, and perhaps the one which holds the greatest interest for readers. Although much of it is of little consequence and slight permanent value, it still is of great benefit in increasing and maintaining interest in the doings of the fraternity, something that is sadly needed in these days of counter attractions and indifference on the part of non-attending members.

Barring the reviews published in the proceedings of grand lodges and other grand bodies, which unfortunately are available only to a limited number, Masonic publications furnish practically the only opportunity for comment on Masonic conditions, trends and practices. The views expressed are occasionally at variance with the opinions of officials, which does no harm and sometimes a great deal of good. Officials are sometimes sensitive to criticism, but rarely resent an honest difference of opinion. It need hardly be stated that discourteous language or personal attacks on individuals should find no place in editorial discussion.

The natural tendency of Masonic publications is to confine themselves to matters Masonic, leaving other affairs to magazines of a different character. This, however, does not preclude taking cognizance of matters of general interest which affect Masons as citizens, but have no direct bearing on the fraternity, provided they do not get into the field of controversial politics. As a general rule, we feel that Masonic publications should not get very far from their chosen field.

### A REALLY DIFFICULT SUBJECT

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

**W**HAT Are the Proper Functions of a Masonic Periodical? Perhaps no subject as yet essayed by our symposiasts has been so difficult as this. All of us who write have accepted or



devised a certain policy, which we believe to be the best possible under the circumstances. As may be the editorial nature and training, so will the publication reflect certain qualities and tendencies. A periodical worth while, Masonic or other, must and should be colored and influenced by the intellectual and moral qualities of the man who controls its columns, selects

its material and writes its editorials.



The ideal of a Masonic publication has never yet been attained; there has not even been a near approximation to such ideal. This for the reason that editors, at their best, are, like other men, made up of prejudices, inefficiencies and ignorances. Further, they are limited in that appeal, for support is made to men who for the most part are indifferent, who are unable to judge quality, and are apt to resent any continued plain-speaking or serious criticism, likely to reveal their own shortcomings.

The publication most nearly approaching the ideal, from a true Masonic standpoint, would be in some manner subsidized, and thus enabled to work freely and without considering the necessities of the business office. The editor would have training, scholarship and an intimate knowledge of the Craft. To this would be joined experience of the wider world and a close touch and understanding of affairs. Such an editor would be able to properly evaluate any and every influence affecting Masonry. There are a few publications in one way or another subsidized, at least in part. But these are not notable in manner or matter, for the reason that the editorial policy must conform to official standards, or is influenced by the exigencies of jurisdictional affairs.

Taking Masonic publications as they are, the wonder is for one who knows that most of them are really

serving the Craft, doing a work that otherwise could not be done, and without which the loss to the fraternity would be indeed great. One can hardly speak of proper functioning for a publication that is sailing close to the wind financially, supported in beggarly fashion by those whose special interests it would advance. Such a journal must at times sink honest opinion, compromise with the right, or forego plain speaking, because of business sought or obtained. But the brothers in editorial chairs, knowing and admitting in many cases a precarious position, are striving to the limit of means and ability, to aid Masonry in this its most difficult period of existence.

The stresses of the time has taken its toll of American Masonic periodicals. Some few of those forced from the field have been good; even of the best. But the greater number defunct can well be spared, as having had neither real purpose nor discernible policy. There are still a few that should be consigned to the limbo of things useless. In the better time for which we all hope, Masonic journals may function to better purpose and greater results. From the lessons of adversity their editors may learn wisdom, and serve the Craft to increasing advantage. It may be, also, that Masons in general will more clearly recognize the value of the fraternal press, and give it full-hearted and sufficient support.

## The Turn of The Tide

By REV. JOSEPH FORT NEWTON

*At the last annual meeting of the Masonic Service Association of the United States, held in Washington, D. C., Right Worshipful Brother Dr. Joseph Fort Newton, chaplain of the association, delivered the following remarkable address. In the belief that its truths and inspiration will be heartily welcomed by the Masonic world, the association sends it out, with its clear message to all the Craft.*

*No printed words can carry all the sincerity of his golden voice, the earnestness of his delivery, the uplift of his faith, but even these ring with power and sound a clarion call to Freemasonry for hope and action.*

C. H. C.

About two years ago a letter came to me that interested me greatly. The name signed to it was unfamiliar, and my memory gave back no echo. The writer said that as a high school boy he used to sit in my church in Iowa, ever so many years gone by.

There, in the quiet of the little brick church, he made up his mind to become a Christian minister. Then he added, with a touch of humor, "While you are responsible for my being a minister, you are not to blame for my being a Presbyterian minister. . . . I did that myself." Of course, he knew that in my faith it takes all the churches together to make the Church of God . . . that the divine life flows underneath the thickest ice of theory, uniting us in the depths even if we are divided on the surface.

In his letter he enclosed a pamphlet sermon as a sample, he said, of the kind of work he was trying to

do. He wanted me to tell him what, if anything, was wrong with the sermon, and how it might be mended. It was a most striking sermon, well worked out, finely phrased, and revealed a man who was looking straight at the life of today.

It was entitled, "When the Tide Goes Out," and began with a vivid description of the seashore when the tide is in. It made one feel the sense of plenitude, abundance and power, when the tide is flowing, flooding into all the creeks and inlets. Then he described the going out of the tide, revealing all the litter of the sea that is hidden by high tide: rocks, masses of tangled sea-weed, dead timber, bits of wreckage, mud flats—an ugly scene, dismal, drab, as if all life had been drained off.

To the preacher the ebb and flow of the tide was a symbol of the action and reaction of history, and low tide was a parable of the present world situation. It was ebb-tide when the sermon was preached, and at that time, two years ago, even the eyes of a seer could detect no slightest sign of a return of the tide. The world was deflated; hope seemed defeated.

To me the picture is a parable, first, of the vicissitudes of this association, and of our enterprise of Masonic cooperation in America. All of us remember when the tide of Masonic fellowship was flowing, and how fine was the sense of solidarity. There was a feeling of plenitude, power, and prophecy, and vast possibilities seemed to be within our grasp.

It will always be a source of joy to me that I had a tiny part in such a movement that promised so much

for our gentle Craft. On its intellectual and spiritual side, at least, it had its beginning in Iowa, where we got the idea that Masons ought to know more about Masonry in order to do more with Masonry. It was appropriate that such a vision should have had its birth in Iowa, with its great Grand Lodge Library, a monument to a pioneer Mason, and an ornament to the Masonic world. There, as nowhere else in this country, one may study not only the story of our Craft, but the spiritual symbolism of the human race.

Anyway, we started out, tentatively at first, and, having found an unexpected response, moved forward, taking as our motto the old Masonic trinity of Brotherly Love, Relief, and Truth. Upon that old and firm basis we worked, seeking to know the truth and to practice the virtue of relief in the spirit of brotherly love; since, as a collect in the Prayer Book tells us, without charity we are accounted dead, no matter how learned and wise we may be. It was a great time for the fraternity, and a happy time for me, offering an opportunity for service to the Craft, thereby to repay, in small part, a profound and unpayable debt to Masonry.

In the division of labor, it fell to my lot to emphasize the word "truth" in the old motto; the truth in Masonry by which no one was ever injured, but always and everywhere blessed. For, to me Masonry is something more than a social club, more even than a philanthropic society. It is the keeper of a great and ancient wisdom, wrought out through ages of experience and insight; a practical moral and spiritual wisdom, learned by living, telling us what life means and how to live it. This gentle light of truth shines in the lodge, veiled in symbols, awaiting our discovery and use to free us from ignorance and fear, which so distort our human life. Here is the real secret of Masonry, something other and deeper than our signs, tokens, and pass-words, by which we may learn to live nobly, faithfully, fruitfully.

Such was the spirit in which we began our work, and such the basis upon which we launched our benign enterprise, when the National Research Society was founded. What a delight it was to discover, in the most unexpected places, unknown students of Masonry, who had been working quietly, seeking the hidden truth of life and faith. In response to our appeal they came forward to tell what they had found. They were good men and true, gentle of heart and brotherly, and their names make a rosary of memory in my heart. Some are still with us, others have passed into the larger life.

In the midst of our labors the world-war burst upon us, leaving devastation and desolation in its path, and a thousand ills and evils of which none of us had ever dreamed. It revealed, for one thing, how ill-fitted Masonry is, in its present organization, to cope with a task of relief so vast and urgent. Hence this Association, and its reason for being. Aye, those were tremendous times of high tide, of great undertakings, of far-flung plans—days memorable in the story of the Craft.

But, alas, the tide began to go out, due to the spirit of the age; a spirit of division, disintegration, and destruction. Even today one can still feel the chill of disillusionment that filled our hearts. It was a dismal

day, heart-breaking for some of us, leaving a hurt which time can never heal. Yet, if ideals were ever true, they are true forever, and today the tide is beginning to turn. All of us thank God for the patience and strategy and skill which carried this Association through that ebb-tide, and which now promises to lead it into new enterprises. To read the reports of this meeting makes it plain that the tide has turned. There is a better mood, a nobler spirit, an attitude of encouragement and hope. Let us pray that the prophecies of this hour may find fulfillment and fruition in wise and practical ways of Masonic co-operation in days ahead of us.

But the parable of the tide is a picture, also, of the world situation in which we find ourselves. The tide, as we are taught, ebbs and flows twice in twenty-four hours, but the hours of God may seem long to us. How well we remember the high-tide of prosperity and solidarity leading up to the world-war, and carrying us through it. What mouth-filling phrases we used in those days. We talked of the war to end war, the war to make the world safe for democracy, the outlawry of war, and the like. We solemnly signed pacts repudiating war as an instrument of national policy. We were going to rebuild our civilization on a different and better basis.

Then the tide went out, leaving our dreams stranded on the shore in the midst of the mud and mess. What a ghastly revelation of things underneath, as the tide ebbed; disillusionment, disintegration, despair, and a poison gas of cynicism blown on all the winds of the world. The war to end war finds the world armed to the teeth, and building bigger guns. The war to make the world safe for democracy finds a string of dictators across the earth, making a mock of democracy, as if all the imps of hell had contrived to twist our ideals into tragedy.

Also, as the tide went down and down, we began to see the greasy, hoggish greed of man, how he had emptied all sorts of unreal securities into the sea of high-tide, which are now uncovered as worthless. We saw, too, such a collapse of character as we had never even imagined; a tragic moral slump, robberies, thieveries in high places, all the way from the profiteers who plundered the state while preaching patriotism, down to the petty racketeer who preyed upon people. No wonder a shiver of insecurity swept through the world, and through our hearts. Everything seemed rotten and unstable.

Nor can we wonder at the wild, lawless, cynically critical spirit of our youth, faced with such a breakdown of society. Moral standards were flung to the winds, and in a mood of devilish desperation people went in for a fling. The new sex-philosophy is a case in point. Realism became the order of the day, equally in literature and in life. We must live out our lives, it was said, regardless of others. Nobody escaped the spell of this evil spirit. It is in the air today, and we breathe it.

On the world-stage the scene is distracting, confounding. No one can make heads or tails of it. The mood of the hour is violent, explosive, ruthless. Revolution follows revolution. Men, says one dictator, are tired of liberty, and it does look like it. Not grudgingly, but gladly, they lift their hands and surrender



all liberty to the dictator. The gesture alludes to the position in which our hands are placed when we are being robbed. Yet men want to have it so, apparently. It is the most amazing scene in modern history—men flinging away liberty which cost so much as if it were a curse, making themselves cogs in a state machine. The colored shirt mind, regimented and ruthless, is an appalling phenomenon—it makes the state master and men mere puppets. It is the new collective despotism so long predicted.

The world is a house divided against itself. Its leaders are going in different directions. One group in Italy, Russia and Germany are headed toward a compulsory collectivism, in which a totalitarian state becomes the be-all and end-all of everything, and the individual is lost. In English-speaking lands we are moving toward a fraternal, co-operative, more voluntary collectivism. It is a choice between fraternity and force, and if fraternity fails, force may take up the task even among us. A system which ends in billionaires and breadlines will not last.

What does the world really want? What is it aiming at? What is it seeking? Does anybody know? Bernard Shaw says he has been telling the world for fifty years what it ought to do. Today he is not sure that it would have made any difference if it had done what he said. All of us share the feeling of sheer helplessness. We are baffled and do not know what to do or which way to go. The tide is out.

Yet there are heroic souls still among us. In Germany, recently, the State demanded that the Church submit to its dictation. Four thousand men of God refused to bow the knee to Baal. Karl Barth, the greatest preacher in Germany, said: "To this doctrine I say, no. My separation from it is complete and final." It is not the first time that a great German has stood up and defied tyranny. Long ago Luther did it picturesquely: "Here stand I. God helping me, I can do no other. Amen." We shall see what we shall see, whether men will be ruled by ideas or by brute force.

It is a bitter time, a time of reaction, in which all the old, ugly, horrible things which we had thought dead, come to life to vex us. Racial rancors, religious bigotries, and even persecutions, run rife. Everything that Freemasonry stands for suffers crucifixion. All that our fathers fought for is repudiated and ridiculed. Fear grips the world and makes it do insane things, as fear always does. All persecution is born of fear. When man can no longer persuade his fellows, he uses a club. He cannot trust to truth to take care of itself. In his secret soul he is uncertain of his own faith, and that is why he uses force.

Still, we have learned some things; we have earned some dividends even in a day of depression. For one thing we have learned the cost of war. The late President Coolidge estimated that the world war, when the books are finally closed, would cost America one hundred billion dollars. That is a cash dividend of stupendous proportions. But if we are to have a dance of death, we must pay the fiddler, and his fees are high.

Also, even a blind man can see that there will not be much security for anybody hereafter, unless there is more security for everybody. The doctrine of every man for himself and Satan take the hindmost, means,

in the end, as we now discover, that the Devil takes all of us. If we forget the prophets and seek only profits, the result is ruin written in red figures before our eyes. It will not work. The profit motive alone means disaster—so much is as plain as a pike staff.

It is equally plain that we need a new set of virtues added to the old. This has happened more than once before. When Christianity came into the world it found the old pagan virtues of wisdom, courage, self-control, and justice. They were noble virtues, too; sturdy, strong. But they were not enough. Christianity added faith, hope, love, pity, joy. Plato would not have understood the Sermon on the Mount. To him its virtues would have been weaknesses. Just so it is today.

The old virtues of thrift, chastity, sobriety, temperance, honesty, are good and true; but they are not enough. They are still the stuff of which individual character are made; but we must add a set of social virtues. Our "rugged individualism" must be reconditioned, if it is to last. Some of us slaved and saved against a rainy day until we made life itself a drizzle. Then our savings vanished. Hereafter, we must not only save, but we must have sense enough to see that our savings are safe. We need not only thrift, chastity and honesty, but also goodwill, intelligent co-operation, social imagination, and the insight to organize society for the common good, if we are to have security for anybody.

Yes, there must be a moral readjustment, a moral advance. We used to think of goodwill and the social virtues as beautiful, but rather dreamy, hazy, and impracticable. The words of Jesus seemed like whiffs of perfume on the evening air, flashes of poetry, an order of obedience for angels. His way would not work in our wicked world. But does the other way work? Our car of progress, glittering and streamlined, skidded into the ditch. It begins to look as if Jesus knew what He was talking about, and that what we thought was impractical is the calm geometry of life.

My point is that if Masonry was ever needed in the world, it is needed today as never before. If its ideals were ever valid, they are valid everlastingly. It is no longer a luxury, but a necessity. Its genius, its spirit, its teaching are of vital worth today. The opportunity of Masonry is without parallel in its history. If the world is to be rebuilt, like the second temple in our legend and symbolism, the brotherhood of builders ought and must have a great place and part in it.

But let me keep to the symbol of the tide and its rhythm. We see what the world looks like when faith ebbs, when enthusiasm evaporates, and hope sinks into despair. It makes life tedious, trivial, terrible, as we have known only too well in the last four years. There are signs to show that the tide has turned, though some of us may not live to see high-tide again. But it will return and wash away the litter we see today. Society is not lost and God is not dead, despite the epidemic of atheism in our age.

When they were building the Hellgate Bridge in New York, they found the hull of an old boat deeply embedded in the bottom of the river, exactly where one of the piers was to go down. They tried in every

way to move it, but were unable to budge it an inch. They brought together all the tug boats they could find, but it could not be moved. But they were engineers and knew about tides.

They made a raft and lashed it to the sunken boat when the tide was out, and waited. Slowly the tide came in, pushed by the sea and pulled by the moon. Thus the boat was lifted by the tide and floated out to sea and dropped, where it would never again be in the

way. The pier was put down, the bridge was built, and over it a tide of humanity passes to and fro.

We, too, can use those great tides of the spirit which sweep through the world, if we are wise enough to do it. Let us make rafts, then, and lash them to the old bigotries and brutalities which disfigure our human life. They can thus be lifted and floated out to sea, where they will not be in the way. Then we can build the bridge from the city of man to the City of God!

## The Fellowship of Faiths

By ALFRED W. MARTIN  
In *The Freemason* (LONDON)

The purpose of this article is to put before its readers selected passages from the sacred scriptures of the world's great religions, to the end that, through them, the oneness of these religions and their respective contributions to world unity in the things of the spirit may be made manifest.

The Koran, the Bible of Mohammedanism, was discovered by a Spaniard. When, in 711, the Moors crossed over into Spain from northern Africa, they brought with them a book for which they made the astounding claim that if every extant copy were to be destroyed, no real loss would thereby be entailed, because an everlasting copy exists by Allah's throne, and can readily be recommunicated to men by relays of angels. The book proved to be the sacred scripture of the Moslems, and has long since been translated into the leading languages of Europe.

Next in chronological order came the discovery of the Confucian and pre-Confucian scriptures of China, by a group of Germans who, about the year 1350, left the fatherland for the Orient, and eventually found themselves in a rich and densely populated country, which they called "Cathay," but subsequently learned to designate as China. Here they came upon a literature rich in ethical content and stressing "business integrity" as a cardinal virtue of the "superior man." It proved to be the four books of Confucian faith and the five kings which antedated the sage, and had been edited by him. Together, the nine works constitute the sacred scripture of Confucianism, and they, like the Koran, have been translated into all the chief languages of Europe.

A Frenchman, Anquetil de Perron, while browsing in the Imperial Library at Paris in 1784, discovered a collection of dust-covered parchment sheets—manuscripts written in the Sanskrit dialect (Pahlevi) — containing a part of the Zoroastrian Bible, the Avesta. Eager to know more of this sacred literature, Anquetil journeyed to the presidency of Bombay in north-western India, where some ten thousand Zoroastrians dwell—descendants of the fugitives who fled from Persia, when, in 1648, Mohammedans overran the country and sought to compel the Parsees to become Moslems. During three years' residence in the Bombay colony, Anquetil acquired not only knowledge of the language of these scriptures, but also one hundred and eighty additional sheets of manuscript, which, together with

the Paris find, constitute all we have of the sacred books of the Zoroastrians.

Next in the chronological sequence of scripture discoveries comes one made by the British. Toward the close of the eighteenth century they took possession of India as part of the great commercial enterprise of the "East India Company." That great business undertaking led to the discovery, in 1787, of the oldest portion of what is perhaps the oldest Bible in the world—the Rig-Veda of Hinduism, written in Sanskrit, and consisting of 1,017 hymns in praise of personified forces and phenomena of nature. Subsequently, the other three Vedas were discovered—the Sama, the Yajur and the Atharva—and still later the Aranyakas or Forest Meditations and the Upanishads, besides the two great epics of the Ramayana and the Mahabharata, the whole constituting the greatest body of sacred literature identified with any religion.

Finally came the discovery of the three Pitakas, the Bible of Buddhism, written in the Sanskrit dialect of Pali, containing the 186 sermon-dialogues of the founder Gautama, together with the metaphysical substratum of the system and the rules for the monastic order, or clergy.

Such, in brief, are the ultimate sources, apart from the Old and New Testaments, whence the evidences for the unity of religion derive; such was the material available for the science of comparative religion which, proceeding by the orderly method of observation and classification, brought to light a succession of surprising and significant revelations, culminating in the supreme revelation of a oneness of religions which transcends their differences.

Thanks to the labors of European researchers in this field during the second half of the nineteenth century, the following six leading evidences of this unity have been clearly and indisputably established:—

1.—The universality of all the cardinal qualities of the moral life—justice, temperance, truthfulness, love, etc. These, far from being the peculiar property of any one religion, are inculcated in the Bible of every religion. Take, for example, the moral sentiment of catholicity or broadmindedness; the willingness and readiness to acknowledge the worth of religions other than our own. See how in the Bibles of the seven living great religions this universality is revealed.

In the Hindu Bible we read:—"Altar flowers are of



many species, but all worship is one. Systems of faith differ, but God is One. The object of all religions is alike; all seek the object of their love, and all the world is love's dwelling place."

The Buddhist:—"The root of religion is to reverence one's own faith, and never to revile the faith of others. My doctrine makes no distinction between high and low, rich and poor. It is like the sky; it has room for all, and like water, it washes all alike."

The Zoroastrian:—"Have the religions of mankind no common ground? Broad indeed is the carpet God has spread and many are the colors He has given it. Whatever road I take joins the highway that leads to Him."

The Confucian scripture:—"Religions are many and different, but reason is one. The broadminded see the truth in different religions; the narrow-minded see only the differences."

The Jewish:—"Wisdom in all ages entering into holy souls maketh them friends of God and prophets. Behold how good and pleasant a thing it is for brethren to dwell together in unity."

The Christian:—"God hath made of one blood all the nations of the earth. God is no respecter of persons, but in every nation he that revereth Him and worketh righteousness is accepted of Him."

2.—The universality of all spiritual sentiments such as reverence, awe, aspiration, worship; these, too, far from being the exclusive possession of any one system of faith, are found to be common to all. For illustration, let us select the spiritual sentiment of trust, the trust that in Felix Adler's phrase, "we are not dust merely that returns to dust"; that men's essential spiritual selfhood does not die with the dissolution of the body; that the stamp of eternity is upon every human soul.

In the Hindu Bible is the command:—"Go, give to the plants and to the waters thy body which belongs to them; but there is an immortal portion of thee, transport it to the world of the holy."

The Zoroastrian Avesta:—"At the last day questions will be asked only as to what you have done, not from whom you are descended. I fear not death; I fear only not having lived well enough."

The Buddhist:—"The soul is myself; the body is only my dwelling place."

The Confucian:—"Man never dies. It is because men see only their bodies that they hate death."

The Mohammedan:—"Mortals ask: 'What property has a man left behind him?' but angels ask: 'What good deeds has he sent on before him?'"

The Jewish:—"The memorial of virtue is immortal. When it is present men take example of it, and when it is gone they desire it."

The Christian:—"Though our outward man perish, yet is our inward man day by day renewed."

3.—The universality of the passion for the perfect, for actualizing the ideal, the mental picture of what it is supremely desirable that life should be. In none of the sacred scriptures is this spiritual passion wanting expression, though varied are the forms it has taken

on. Differences of climate, of environment, of education, of racial origin, have produced varying expressions of this reaching out for the ideal, so that whether it be the Aztec intoning before his crudely painted image; the New Zealander squatting before his feathered God; the Mohammedan prostrate before his mosque; the Christian, kneeling in prayer to his heavenly Father; the cosmic Theist, communing with the "infinite, eternal Energy whence all things proceed"; or the founder of the Ethical movement, meditating on the "Ethical Manifold," conscious of himself as an "infinitesimal part of the infinite God, the spiritual universe"—in each case it is the yearning for a higher and purer type of personal life that has been expressed.

Listen to the Hindu chanting his prayer to Varuna, the god of Duty, and instantly you recall one of the penitential psalms of the Old Testament (CXXX), or perchance the Litany of the Episcopal Church with its pleading refrain: "Have mercy, O Lord, upon us and incline our hearts to keep Thy law." This Hindu chant is part of the Rig-Veda, and was sung by the Rishis (poet-priests) not less than forty centuries ago.

*O Varuna, Thou bright and strong God, have mercy. Through want of strength have I gone astray, have mercy,*

*Almighty, have mercy. It was not my will that led me astray; wine, anger, dice, thoughtlessness; have mercy, Almighty one.*

*Not yet, O Varuna, cause me to enter the grave; have mercy,*

*Almighty, have mercy. Absolve us all from the sins of our fathers and from those we ourselves commit.*

*O Varuna, it was necessity, it was temptation—have mercy,*

*Almighty, have mercy!*

4.—The universality of the Golden Rule; its utterance antedated Jesus by centuries, and was already very ancient in the time of Confucius. Each of the Bibles of the seven living great religions contains a version of the Golden Rule.

The Hindu:—"The true rule is to guard and do by the things of others as you do by your own."

The Buddhist:—"One should seek for others the happiness one desires for oneself."

The Zoroastrian:—"Do as you would like to be done by."

The Confucian:—"What you do not wish done to yourself do not to others."

The Mohammedan:—"Let none of you treat your brother in a way he himself would dislike to be treated."

The Jewish:—"Whatsoever you do not wish your neighbor to do to you, do not to him."

The Christian:—"All things whatsoever ye would that men should do unto you, do ye even so to them."

Such, in brief outline, are some of the more important evidences of the unity of religions as revealed in the sacred scriptures.

## French Freemasons Politically Active

By ALVAN F. SANBORN

French Freemasonry is in a peek of trouble. It is a major victim of the exposures incident to the Stavisky affair, which is being currently hyphenized as "Le Scandale-Maconnique-Stavisky." Hosts of people honestly believe that only the machinations of a powerful occult organization, with ramifications in Parliament, the government bureaus, the magistracy and the police, can account for the eight years' impunity of the super-swindler and plunger, Stavisky; for his strange suicide (?); and for the mysterious death of the magistrate, Prince (who "knew too much"); barely twenty-four hours before he was expected to disclose what he knew. They honestly believe, further, that this organization is Freemasonry. Correspondingly indignant, they are threatening all sorts of reprisals and are demanding insistently that the order be suppressed. In fact, a bill to that effect has already been introduced into the Chamber.

An Anti-Masonic League has been formed. Freemasonry is being denounced as a public peril in handbills, posters, circulars, tracts; in open-air manifestations; in mass meetings within the immense enclosure of the Bal Bullier, at which the epithets "liars, hypocrites, vipers, defeatists, thieves, carbonari, murderers," and others not employed in polite society, are bandied about freely. Caricaturists are having with Freemasonry the time of their lives. Publishers are rushing anti-Masonic books on to the book-stalls. Brilliant and caustic anti-Masonic causeries are being given at "Les Ambassadeurs" on the Right Bank, to the smart set; and courses of grave, philosophical anti-Masonic lectures, at the Musée Social on the Left Bank, to the University element. The staid dailies and weeklies, as well as the controversial and sensational sheets, have taken up anti-Masonic cudgels, and even the literary critics and essayists of the reviews, who let public affairs severely alone as a rule, are discussing, in predominantly censorious tone, the political role and influence of Freemasonry.

Witnesses before the Parliamentary Commissions now sitting proclaim the distinctly Masonic character of the Stavisky scandal, and Freemasonry has been a live and losing issue in the most recent partial elections.

It is reported (with what warrant I know not) that the Freemasons are so alarmed by the turn affairs have taken that the Grand Orient of France and the Grand Lodge of France have shipped their archives out of the country and have made preparations for protecting their temples.

### "Neither God nor Master"

Freemasonry is accused of inspiring the poster, "To Save Democracy," with which all France has been placarded by the League of the Rights of Man (a sort of Freemasonic annex) and which is designed to make the provinces believe that the patriotic manifestation of the Place de la Concorde was the result of a Royalo-Fascist conspiracy, and that the Doumergue Ministry is the continuation and consummation of that conspir-

acy. It is also charged that certain lodges, carrying banners inscribed, "Neither God nor Master," participated in the big red manifestation of February (coincident with the general strike) alongside the "Sans-Dieu" of communism. This charge of atheism is the less surprising in that the vote of the Convent of 1877 abolishing "all reference to God in the Masonic deliberations and rituals," which has rendered difficult, if not impossible, fraternal relations with Anglo-Saxon Freemasonry, that makes much of "the Great Architect of the Universe," has never (so far as I have been able to learn) been reversed.

In a communication "To the Open-Minded," sent through the mails in sealed envelopes a few days ago to a carefully chosen list of the people who count, the Grand Orient of France announces that Freemasonry is not interested in politics. This same grand orient has boasted so often of its political efficiency that this eleventh-hour opportunist disclaimer is generally being received with a smile and a shrug.

Leaving to one side (as too grave and delicate a matter to be touched, even with a ten-foot pole, by a foreign correspondent) the terrible charge, boldly advanced in certain quarters, that Freemasonry was the instigator, if not the executor of the Prince murder; refraining likewise from essaying to determine whether the "vast and secret complicity" involving understandings with the lords of the underworld (dope dispensers, white-slave dealers, keepers of gambling-joints and of houses of ill fame) and with police informers and possibly foreign spies, which is complicating unnecessarily a common law affair, is "just another name for Freemasonry, as is insinuated in other quarters; it may safely be said that Freemasonry fairly dotes on politics, and that it is a potent factor therein.

"No politics?" protests a disappointed candidate for deputy in the last regular elections, whose defeat is directly attributable to Masonic opposition, "the Grand Orient does nothing but play politics; it exists only for that. As often as an electorate comes round, the grotesque little men in aprons foregather in their cellars, perform their incantations and resume their murky undertakings, executing the august orders of the 'Prince of the Sublime Secret,' Camille Chautemps, and of other dignitaries."

### The Vicious Circle

It is impossible to state with absolute precision the number of Freemasons in Parliament—French Freemasons unlike American Freemasons, are more than reticent about their lodge attachments, and are shy on jeweled emblems—but they are certainly legion; 230, the good guessers say, in the Chamber of Deputies alone. The Senate has a Masonic group, called "Lay Action and Defense"; the Chamber, two Masonic groups called "Free Thought" and "National Education and Lay Action" respectively; and there is a joint group combining Masons from both houses. Besides, committees of vigilance keep tabs on the votes



of the members of all the deliberative assemblies, departmental and municipal as well as national.

To affirm that all the Parliamentary Freemasons belong to the same political body, the Radical Party, would not be strict truth. There are Radicals who are not Freemasons and vice versa, there are Freemasons who are not Radicals, there are some Socialists (particularly Semitic Socialists) and a few representatives of other politics who are Freemasons. But it would be so near the truth that it might well pass for such. Taken by and large, Radicals and Freemasons are, politically speaking, in the same boat. There is no surer and speedier way for an ambitious young Radical to get into Parliament and forge ahead there than to tie up to Freemasonry.

Now it happens that all the Parliamentarians and practically all the lawyers, magistrates and journalists inculpated or compromised in the Stavisky affair are Radicals. And the majority of these Radicals are either Freemasons or are the creatures and tools of Freemasons. And there you have it! The endless chain! The vicious circle! The secret of Freemasonry's present extreme disrepute! For it is primarily the Radicals, given the whip hand by the last general elections, who are held responsible for the mess that has been made of public affairs since.

The Radicals-Freemasons opposed stubbornly the institution of the Commission to Inquire into the Parliamentary Bearings of the Stavisky Affair, in the hope of hushing up the scandal. Forced to accept said commission, they are moving heaven and earth within it—making obstreperous appeals to "philosophical friendships" (euphism for Freemasonic loyalty) to shield the brethren from any possible consequences of their alleged wrongdoing. In defending the indefensible, in refusing to admit the presence of black sheep in the fold, in condoning everything with a Radical-Masonic label, they carry complaisance too far, they make the "Republic of Good Fellows" appear to be the "Republic of the Profiteers" as well. This mutual coddling, rather than venality or downright dishonesty would seem to be their cardinal offense.

"It is a fact," reluctantly admits the general secretary of the committee of propaganda of the Radical Federation of Seine-et-Oise, which meets and banquets at the Grand Orient of France "that the party is an immense conspiracy of camaraderie, 'Pass me the cassis, I'll pass you the senna'—We devise a thousand purely technical pretexts to avoid liquidating a revolting quantity of incapable, discredited, vitiated persons who encumber it."

#### *Not the First Time*

This is not the first time Freemasonry has meddled in politics so maladroitly as to become an object of abhorrence. Indeed, its record, in this respect, is so bad that to call a man a Freemason is interpreted by the courts of certain sections of the country as an insult for which a suit for civil damages may legitimately be brought. Plenty of people recall vividly the wrath and disgust of the better part of the nation over the systematic espionage and delation practiced by the

Grand Orient of France under the regime of the priest-baiting Freemason, Combes; the notorious "fiches" (card-catalogue) concerning the political, philosophical and religious opinions and the private lives of the officers of the army, utilized by the minister of war, General Andre, for the marring of the careers of those with Catholic convictions, or associations. They recall also the physical assault upon Andre in the Chamber by the Nationalistic Deputy, Syveton, and the strange death of Syveton, who was found mysteriously asphyxiated in his apartment—note the analogy with the Prince tragedy—the day before the opening of the trial, at which he was expected to make damaging revelations. Nor have they forgotten the insolence with which the Grand Orient, far from apologizing for its tale bearing, defiantly declared its ignoble role of informer to be "one of its most loyal, most legitimate and most republican achievements."

Freemasonry claims the credit for the Declaration of the Rights of Man of the Constituent Assembly of 1789, and "the Third Republic," according to one of the order's own historians, "is the daughter of the Grand Orient."

It is generally admitted that Freemasonry aided materially in founding the present republic and in defending it while its existence was precarious against the various attempt at monarchical restoration, up to and including Boulangism. In those unsettled days of genuine struggle the political activity of Freemasonry was probably a useful and even necessary counterpoise to the political activity of the Catholic Church, which was closely identified with Royalism. But, with the practical disappearance of the Royalist menace, thanks to the acceptance by the churchmen of the sage advice of the broad-minded Pope, Leo XIII, and to the separation of Church and State, the justification for the political activity of Freemasonry also disappeared. For Freemasonry to endeavor to put obstacles in the way of the realization of the program of recovery represented by the providential Doumergue Ministry of National Union (as it would seem now to be doing) is to misinterpret grossly the popular will. Worse still, for it to encourage, as it would seem to be doing covertly, the "common front" with all the elements of the Left, including the riproaring reds, under the pretext that this ministry, imposed by the anguish of the people, is a Fascist combination, makes it run the risk of becoming a French Kerensky, forerunner of Communism and the Soviets, and so of aiding and abetting the downfall of the republic it professes to adore.

—*Boston Transcript.*

[It is proper to state here that the Grand Orient of France of which most of the above individuals are members, while in many ways similar to the Freemasonry universally understood and recognized, is not, for fundamental reasons, recognized by American Grand Lodges. THE CRAFTSMAN prints the above article not as its own opinion but as an intelligent review by an able writer of a situation in which Freemasons in this country and many abroad have no sympathy.—ED.]



#### JUNE ANNIVERSARIES

Anthony Sayer was chosen first Grand Master of England, June 24, 1717.

Benjamin Franklin was elected Grand Master of Pennsylvania, June 24, 1734.

William Hooper, a signer of the Declaration of Independence and a member of Hanover Lodge, Masonborough, N. C., was born at Boston, June 17, 1742.

Edmund Randolph, Governor of Virginia (1786-88), Grand Master of that state, and first U. S. Attorney General (1789-94), became a charter member of Williamsburg (Va.) Lodge No. 6, June 24, 1774.

Jeremy L. Cross, Masonic writer, lecturer and ritualist, was born at Haverhill, N. H., June 27, 1783, and on June 24, 1824, became an inspector General, 33° of the Scottish Rite in New York City.

Jose Antonio Paez, first President of the Republic of Venezuela, first Grand Master of the Grand Lodge, and first Grand Commander of the Supreme Council of that country, was born at Aricagua, Venezuela, June 13, 1790.

Dewitt Clinton, Grand Master of the Grand Lodge of New York (1806-19), became Grand Master of the Grand Encampment of New York, K. T., June 14, 1814. On June 21, 1816, he was elected first Grand Master of the Grand Encampment, K. T., U. S. A.

Daniel Carroll, who was a member of the commission to lay out the District of Columbia in 1718, died at Rock Creek, near Washington, D. C., June 19, 1796. He was a member of Maryland Lodge No. 16, at Baltimore.

John Jacob Astor, pioneer American merchant, was elected Grand Treasurer of the Grand Lodge of New York, June 6, 1798.

Richard W. Thompson, Secretary of the Navy under President Hayes and a founder of the Masonic Veterans Association, Washington, D. C., was born in Culpeper County, Va., June 9, 1809, and was a member of Terre Haute (Ind.) Lodge No. 19.

James Knox Polk, 11th U. S. President, was initiated in Columbia (Tenn.) Lodge No. 31, June 5, 1820, and died at Nashville, Tenn., June 15, 1849.

Oliver Wolcott, Secretary of the Treasury (1795-1800) and later Governor of Connecticut and Grand Mas-

ter of that state, died in New York City, June 1, 1833.

George L. Shoup, U. S. Senator from Idaho (1890-1901) and Grand Master of that state (1889), was born at Kitaning, Pa., June 15, 1836.

Francis E. Warren, first Governor of Wyoming (1890) and U. S. Senator from that state (1891-93; 1895-1929), was born at Hinsdale, Mass., June 20, 1844. He was a 33rd Degree member of the Southern Jurisdiction.

John Mills Browne, Surgeon General of the Southern Supreme Council, became a member of Philesian Lodge No. 40, Winchester, N. H., June 3, 1852.

Rev. Hosea Ballou, founder of the Universalist Church and a celebrated Masonic orator, died at Boston, Mass., June 7, 1852. In 1807 he served as Master of Warren Lodge No. 23, Woodstock, Vt.

Henry Clay, Grand Master of Kentucky (1820-21) and Secretary of State under President John Quincy Adams (1825-29) died at Washington, D. C., June 29, 1852.

Robert M. La Follette, Sr., U. S. Senator from Wisconsin (1906-25) and prior to that Governor of that state, was born at Primrose, Wis., June 14, 1855, and died at Washington, D. C., June 18, 1925. He was a member of Wisconsin Scottish Rite Consistory.

Zachariah Chandler, U. S. Senator from Michigan (1857-75; 1879) and Secretary of the Interior under President Grant, was initiated in Detroit (Mich.) Lodge No. 2, June 9, 1857.

Earl Douglas Haig, British Field Marshal and Senior Grand Deacon of Scotland (1926), was born at Cameronbridge, Fife, Scotland, June 19, 1861.

William W. Seaton, who served in the war of 1812 and was Grand Master of the District of Columbia (1822-24), died in Washington, D. C., June 16, 1866.

Gen. Lewis Cass, Grand Master of Ohio (1810-13) and first Grand Master of Michigan (1826), died at Detroit, June 17, 1866. He filled many outstanding positions in public life, the most important of which was that of Secretary of State under President Buchanan (1857-60).

Dr. Crawford W. Long, distinguished physician who discovered ether anaesthesia in 1842, died at Athens, Ga., June 16, 1878. He was a member

of Mt. Vernon Lodge No. 22, in that city.

W. Frank Pierce, who at the time of death was Grand Chancellor of the Southern Supreme Council, was raised in Oakland (Calif.) Lodge No. 188, June 24, 1882. He served that lodge as master in 1893, and 1909 became Grand Master of California.

David B. Henderson, Speaker of the House of Representatives (1889-93), was made a Mason in Mosaic Lodge No. 125, Dubuque, Iowa, June 23, 1883.

Gen. Simon Cameron, Secretary of War under President Lincoln (1861-62), and a member of "Holy and Undivided Trinity" Commandery, K. T., Harrisburg, Pa., died near Maytown, Pa., June 26, 1889.

Leland Stanford, Governor of California (1861-63), U. S. Senator from that state (1885-93), and founder of Stanford University, died at Palo Alto, Calif., June 21, 1893. He was a member of Ozaukee Lodge No. 17, Port Washington, Wis.

Warren G. Harding, 29th U. S. President, was initiated in Marion (Ohio) Lodge No. 70, June 28, 1901.

John Wanamaker, noted merchant, who was Postmaster General under President Harrison, received the Temporal Degrees in Mary Commandery No. 36, Philadelphia, June 18, 1902.

#### LIVING BRETHREN

Barton Smith, Past Grand Commander of the Northern Supreme Council and Past Grand Master of Ohio, was born at Channahon, Ill., June 2, 1852.

John E. Weeks, former Governor of Vermont and former Member of Congress from that state, was born at Salisbury, Vt., June 14, 1854, and is a member of Union Lodge No. 2, Middlebury, Vt.

King Gustavus V of Sweden, who in 1927 celebrated his 50th anniversary as a Mason and is Grand Master of Masons of that country, was born at Drottningholm, Sweden, June 16, 1858.

Carl Gunderson, former Governor of South Dakota and a member of Incense Lodge No. 2, Vermillion, S. Dak., was born in Clay County, Dakota Territory, June 20, 1864.

Edward R. Paul, former deputy in New Mexico of the Southern Supreme Council, was born in Alleghany, Pa., June 6, 1875.



William W. Brandon, former Governor of Alabama and a member of the Scottish Rite Bodies at Birmingham, was born at Talladega, Ala., June 5, 1868.

Edward C. Mullen, Past Grand Master of Illinois, and a thirty-third degree member of the Northern Jurisdiction, was born at Cincinnati, Ohio, June 10, 1869.

Denis T. Lynch, author and political writer, was born in Macroom, Ireland, June 18, 1884, and is a member of Ivanhoe Commandery No. 36, K. T., New York City.

James M. Cox, former Governor of Ohio, and former Congressman from that state, was made a Mason in Jefferson Lodge No. 90, Middletown, Ohio, June 1, 1891.

Clarence M. Dunbar, who on June 15, 1927, was elected imperial potentate of the Mystic Shrine, received the 32nd degree in Rhode Island Consistory at Providence, June 23, 1908.

Ibra C. Blackwood, Governor of South Carolina, and past grand master of that state, received the 32nd degree at Charleston, S. C., June 10, 1920.

Richard B. Russell, Jr., U. S. Senator from Georgia, and former Governor of that state, was made a Mason in Winder (Ga.) Lodge No. 333, June 10, 1921.

J. E. Erickson, United States Senator from Montana, and former Governor of that state, received the 32nd degree at Helena, Mont., June 25, 1925.

Lord Cornwallis, Provincial Grand Master for Kent since 1905, was appointed Deputy Grand Master of the United Grand Lodge of England in June, 1926.

Prince George, fourth son of King George V, was raised in Navy Lodge No. 2612, London, Eng., June 28, 1928.

James R. McLaren was appointed president of the board of general purposes, United Grand Lodge of England, June 3, 1931.

Ferdinand Pecora, counsel for the Senate Investigating Committee on Currency and Banking, was, on June 23, 1933, appointed district deputy grand master of the second Masonic District of Manhattan, N. Y.

#### NANTUCKET VICTIM

Justin Fulton Richmond, one of the crew of the lightship *Nantucket*, who lost his life when that vessel was sunk by the *S. S. Olympic*, on May 15, last, was a member of Saint Paul's Lodge, South Boston, Mass. Many friends mourn his passing, but have pride in the knowledge that one of their number died in the performance of his hazardous duty.

The first and last thing that is demanded of genius is love of truth.

#### GOVERNMENTAL

##### EXPENDITURES

##### THREATEN SAFETY

Our national margin of safety is threatened by heavy governmental expenditures, with the consequent burdensome taxation. Aggregate taxes—Federal, state and local—in this country for 1933 were approximately \$8,700,000,000, or 22 per cent of our national income, and compare with 11.5 per cent in 1929 and 6.5 per cent in 1913. Still higher taxes are proposed. Unless the mounting governmental costs are promptly checked, we may soon be the heaviest taxed people in the world. The aggregate of comparable taxes of Great Britain last year absorbed about 23.5 per cent of national income, according to conservative estimates. The burden of taxation in this country is still below that of Great Britain, but our standard of living has been established on a basis which has required a much smaller percentage of income for tax purposes. To increase taxes sharply at a time when national income is emerging from low ebb, is to place a brake upon consumer spending, and so retard recovery.

Of marked significance is the fact that the trend of taxation is up in this country and down in Great Britain. For

the fiscal year ending March 31, 1934, Great Britain reported a surplus of about \$150,000,000. The British Chancellor of the Exchequer in his budget speech proposed an income tax reduction of 10% and in so doing said, "The relief which would confer the most direct benefit to the country and have the greatest psychological effect and impart the most immediate stimulus to trade and employment would be a re-

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duction in the standard rate of the income tax." Great Britain has enjoyed a progressive and substantial recovery since the latter part of 1932. Industrial production there is 25% above the low point of the depression period, unemployment has been considerably reduced, and Great Britain has regained her position as the leading exporting country of the world. All this has been accomplished by holding fast to sound financial and economic principles, and her recovery rests upon a solid basis. Throughout the depression period the British have striven for a pay-as-you-go policy, with the result that their national debt has increased but 1% since 1929. In sharp contrast with this, our Federal debt during the same period has increased 54%, and continues to mount.

Since 1913 our tax bill has jumped from \$22 per capita to about \$70 in 1933. A large part of our expenditures is not paid for out of income, but is passed on to future generations. On a per capita basis public expenditures have increased from approximately \$30 in 1913 to \$120 in 1933. For the fifteen years ending 1929, aggregate public expenditures were increasing at twice the rate of income, and since that time they have established new peaks, while income has been cut in half. The total public debt of all governmental subdivisions now approximates \$43,000,000,000, or \$344 per capita, as compared with about \$50 in 1913. It is the startling fact that in 1933, on a per capita basis, taxes were 220%, governmental costs 300%, and public debt 600% above 1913, while per capita income was about 7% lower.

Such governmental expenditures not only strain the national income, but unless checked will make inflation and the accompanying disaster inevitable. In stating the causes of the decline and fall of the Roman Empire, one authority has said, "The pressure of public burdens was an increasing disability that ate the very heart out of the capitalist and the laborer alike: there was no hope to inspire energy or encourage

enterprise, and the gradual decay culminated in an utter collapse."

With nearly one-quarter of our national income absorbed by taxes, and with a large part of our population on the public payroll or receiving governmental aid, the taxpayers are becoming thoughtfully tax conscious. A healthful reaction is already setting in against undue expenditures by any department of government, and herein lies our hope of averting the disastrous consequences which from time immemorial have followed living beyond one's means.

#### THE NAME "HESPERIA"

In Boston, Massachusetts, the fine traditions of the fraternity are maintained in admirable fashion by Hesperia Lodge, the membership of which is almost entirely composed of men of the Italian race, but American citizenship.

Two European countries were in the ancient times designated with the surname "Hesperia"; Italy and Spain.

The word "Hesperia" was originally not a noun, but an adjective from "Hesperus," the western star otherwise called "Venus"; which, being the first

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to appear in the evening, and the last to fade at dawn, was considered as a night guide by travelers from the Orient toward Italy and Spain. This last country was by the Latin poet Horace, called "Ultima Hesperia," as the last continental land, while Italy was sur-named simply "Hesperia."

Some ancient writers say that the name was given to her by "Hesperus," who, urged by his brother Atlantis, reached Italy and settled there. The opinion generally accepted, however, is that of the Roman historian, Macrobe, who wrote that Italy was called "Hesperia," because she lies in the west.

The modern Italian poet, Giosu Carducci, calls Italy "immortal like the beautiful Hesperial star, which irradiates her brow": "... immortal come la bella che le irraggia la fronte esperia stella."

#### ACTIVE AT 84

Brother C. Oliver Barnes, of Lowell, Mass., who was born in that city July 21, 1850, still maintains a keenly active interest in Craft Masonry. Made a Mason in September 17, 1872, for sixty-two years his interest has remained unflagging.

Today, as far many years, his familiar figure is seen in and about Masonic Temple, and his opinions based on an observant and intelligent observance, invariably serve to illuminate any phrase of Freemasonry under discussion.

His friends felicitate him upon his abounding health, and hope for him a long continued term of fraternal usefulness.

#### AMERICAN UNION LODGE NO. 1

Charles S. Plumb, 33° historian of the Grand Lodge of Ohio, has recently written the history of one of the famous old lodges of Ohio.

As he says in his foreword, extended Masonic histories have not been abundantly produced in the United States, and perhaps it is as well, for in a great many cases the history of a lodge is often of purely local interest, and is apt to be filled with a tiresome recital of the doings of rather mediocre men.

American-Union Lodge No. 1, however, has a very real history, for from its early days as a military or traveling lodge, back in 1776-83, and its close association with significant events in the Revolutionary War down through

its transplanting to the midwest state of Ohio, has succeeded a current of events in which every student of Freemasonry in this country will find great interest.

A suitable review of the book would fill too much space in this issue, and to curtail such a review would be to spoil

it. THE CRAFTSMAN, therefore, contents itself with acknowledging a really worthwhile contribution to the literary annals of American Masonry, and offers its assurance to all readers of this most interesting book a real feast.

Brother Plumb is entitled to the

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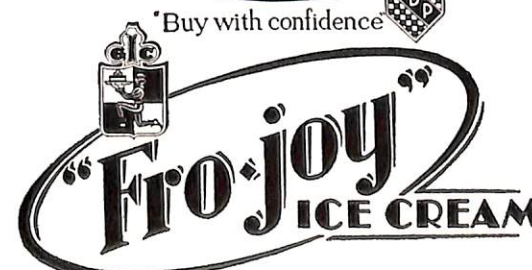
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thanks of all brethren for his splendid effort, and it is hoped that this volume which is published at Marietta, Ohio, through American Union Lodge No. 1, may meet with the appreciation to which its merit justly entitles it.

#### NEW MASONIC BOOK CATALOG

In spite of the fact that more than 100,000 titles of Masonic books have been recorded by Craft bibliographers since the first strictly Masonic publication appeared in 1722, purveyors of Masonic books admit that it is difficult to find more than several hundred in print. Because of the small demand for Masonic books, as compared to literature in general fields, large publishing houses will not accept Masonic books, as the sales returns do not warrant it. Consequently, the Craft is entirely dependent upon specialists who are actuated by ideals of service rather than profit, when launching worthwhile Masonic books for the benefit of the fraternity.

Reports from various grand lodges, Masonic conferences, and comment in the current Masonic press, indicate that there has been a sharp revival in the study side of Freemasonry, since a dearth of candidates has prompted lodge leaders to seek other channels of legitimate fraternal activity. Grand lodges and lodges as well as The Philalethes Society, have established libraries, educational programs, study courses and other commendable forms of Masonic endeavor, all of which will insure leaders five to ten years hence who will have had far more instruction in Masonic fundamentals than many of the present officials had in their early years.

To meet the increasing demand for lists of available Masonic books, the Maccy Publishing and Masonic Supply Company, 35 West 32nd Street, New York, has issued a 32-page catalog of Masonic books, which are grouped under appropriate headings for the guidance of the brethren. The catalog includes practically all of the available American and English Masonic books on the market; the roster of authors

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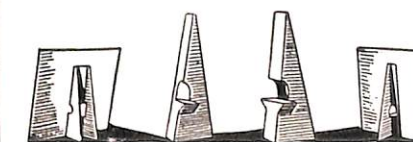
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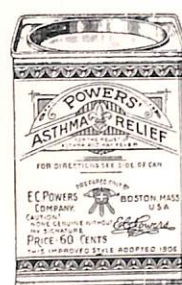
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**MASONIC NOTES**

Dr. George Potts, 98 years of age,  
one of Virginia's oldest Masons, has  
been in poor health at his home in Prov-  
idence Forge for more than a year. He  
was born in England, and came to this  
country in 1866. He became a Mason  
in Astrea Lodge No. 85, Stony Creek,  
Va., and is a past master of that lodge.  
He attended every meeting of the  
Grand Lodge of Virginia since 1881,  
except the one in 1933, when his ab-  
sence was due to illness.

Freemasons' Hall in the New Memo-  
rial Temple, London, Eng., was again  
crowded beyond its limitations by Ma-  
sons who attended this year's grand  
festival of the United Grand Lodge of  
England on April 25, 1934. Admittance  
was denied to many. Even some of the  
grand officers were obliged to sit on the  
steps leading to the doors of the dais.

Lord Amothill was again selected as  
pro grand master for the ensuing year  
by the grand master, the Duke of Con-  
naught. Lord Cornwallis was reap-  
pointed as deputy grand master.

San Bernardino Lodge No. 348, San  
Bernardino, Cal., was the host to the  
four other lodges of the 105th Masonic  
district of that state, recently. A unique  
occurrence was the presence of three  
Masons whose total age was 265 years,  
and whose total Masonic age was 195  
years. The venerable Masons were:

J. W. Satchel, a past master of La-  
fayette Lodge No. 52, Montezuma,  
Iowa, is 90 years of age, and 68 years  
a Mason.

R. H. Bacon, a member of Tri-Lumi-  
nar Lodge No. 18, Oskaloosa, Iowa, is  
89 years of age, and 62 years a Mason.

Harry Horne, a past master of Red-  
lands Lodge No. 300, Redlands, Cal.,  
is 86 years of age, and 65 years a Ma-  
son. He is also grand Bible bearer of  
the Grand Lodge of California at the  
present time.

Warrants were issued in 1933 by the  
United Grand Lodge of England for 21  
new lodges, four in London, 16 in the  
provinces, and one overseas.

On March 23, last, Charleston Lodge  
No. 153, Charleston, W. Va., held a  
special meeting to confer the master  
Mason degree. There were about 220  
present, representing 26 lodges of that  
state, and 17 lodges of other states.

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Welsh Masonry in London, Eng.,  
continues to increase. One of the Great  
Welsh divines in that city, the Rev.  
Elvet Lewis, is a warden of Dewi Sant  
Lodge No. 4728, and it is anticipated  
that he will become its tenth master  
next November.

J. W. Thomas, who resides at Pitts-  
burg, Texas, and is tiler of Frank Sex-  
ton Lodge No. 206, of that city, was  
raised to the sublime degree of master  
Mason in Alabama in 1871. He served  
as a warden of that lodge for a number  
of years, and is in his ninety-second  
year of age.

Silas E. Ross, 33°, deputy in Ne-  
vada of the Southern Supreme Council,  
states that plans are practically com-  
pleted for a reunion in Reno about the  
middle of May. That the class of can-  
didates will be large is evidenced by the  
fact that so far about 25 have signified  
their intention of applying for the de-  
grees of the Scottish Rite.

Members of Lopez Jaena Lodge of  
Perfection No. 3, of Iloilo, P. I., and  
the two blue lodges of that city, Acacia  
No. 78, and Iloilo No. 11, continue by  
their voluntary subscription to maintain  
the children's clinic which was opened  
there some years ago. The number of  
children who were treated from Janu-  
ary 1, to December 31, 1933, was 2,059.  
The services, which are without charge,  
may be had only during the forenoon of  
each day.

Sir Robert H. H. Baird, for more  
than a half century in the public life  
of Ireland, associated with the *Belfast  
Telegraph*, and prominent leader in  
Freemasonry of that country, was elect-  
ed president of the United Kingdom  
Commercial Travelers' Association of  
Great Britain on May 21, during its  
fifty-first annual conference at Belfast.  
Due to illness, he was not able to be  
present at the conference.

The King and Queen of England  
honored the Masonic Fraternity of that  
country, when on Sunday, May 13, they  
visited the Masonic Peace Memorial.  
Awaiting their arrival was the Duke of  
Connaught, Grand Master of the Unit-  
ed Grand Lodge, with whom were Lord  
Amphill, pro grand master; Lord  
Cornwallis, deputy grand master, and  
other ranking grand officers.

The distinguished visitors spent an  
hour inspecting the building, in which  
they evinced much interest.

Though the King is not a member of  
the Craft, he always expresses a warm  
interest in its progress. Three of his  
sons are members, and the present  
grand master is his uncle.

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Hon. Eugene E. Vatet, 33°, active member of the northern supreme council, Scottish Rite, and chairman of its Committee on Finance, died suddenly of a heart attack at his home in Muncie, Ind., on the evening of May 10, 1934.

Funeral services were conducted by the pastor of the Universalist Church. The exercises were participated in by members of the supreme council and the Grand Commandery, K. T., of Indiana, of which he was a past grand commander. Mr. Vatet is survived by his wife, a son and daughter.

The third degree was put on for Reno Lodge No. 13, Reno, Nev., on May 4, by a degree team of 13 members, all of whom are thirty third degree members of the southern supreme council. The candidate was Mr. Cyrus B. Wyckoff, and the degree team consisted of Silas E. Ross, deputy in Nevada of the Supreme Council; Frank H. Norcross, R. H. Parker, V. M. Henderson, H. W. Miles, Fred D. Black, James Fife, W. H. Goodwin, C. H. Gorman, Fred A. Sawyer, C. O. Herz, W. F. Robinson, and J. M. Rhodes.

The first eight named are past masters, and the first five past grand masters.

Alfred Edwin Booth Jones, 33°, was elected grand commander of the Grand Commandery, Knights Templar of Maryland, at the 64th annual conclave held in Baltimore, May 16, 1934. He has been active in both York Rite and Scottish Rite Masonry, holding the distinction of having presided over all the bodies of the Scottish Rite in Baltimore. At present Mr. Jones is master kadosh of Chesapeake Consistory, Scottish Rite at Baltimore.

**COL. R. G. SHARMAN-CRAWFORD**

The Rt. Hon. Col. Robert Gordon Sharman-Crawford, Grand Commander of the Scottish Rite Supreme Council of Ireland, and Representative near that Supreme Council for the Southern Supreme Council, U. S. A., died at New York City, March 20, in his eighty-first year. He had concluded a visit to Canada, and was enroute from Toronto to New York during a severe blizzard, at which time he caught the cold that resulted in his death.

Adopting the army as his profession, Colonel Sharman-Crawford was, in his youth, a cavalry officer. Later he served in India and in the South African War. During the Home Rule crisis preceding the war he commanded the North Down Battalion of the Ulster Volunteer Force. Active in many important civic matters, he concluded an unbroken service of 30 years in the County Council system of administra-

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tion, when the Local Government (Ireland) Act of 1898 abolished the Grand Jury regime. Since the establishment of the Northern Parliament in 1921, he had been a member of the Senate. He was raised to the dignity of the Privy Counsellorship in 1919.

He held eminent positions in the Masonic Fraternity through an ardent devotion of 59 years. For nearly 30 years he was provincial grand master for County Down. When he was installed in this office there were but 73 lodges, with a membership of 4,000; today there are 160 lodges reporting a membership of 11,000. He had served as grand commander of the Supreme Council since 1928. It was his custom in recent years to spend a portion of the winter months abroad, where he was honored by Masons wherever he went. It was on such a mission in Canada recently that he became ill. He was affectionately regarded by a large number of Irish, English and Scottish brethren, as well as the many distinguished American Masons who knew him.

Colonel Sharman-Crawford was an enthusiastic yachtsman, and represented Sir Thomas Lipton and the Royal Ulster Yacht Club several times on the defending yacht in the memorable contests for the American cup. He was vice-commodore of that club for nearly 40 years, and was connected with the Royal Thames Yacht Club and the Ulster Club of Belfast.

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The Rev. John Cotton, one of the household gods of our Bostonian antiquities, was vicar of St. Botolph's Church when the first Pilgrim fathers left their homes for Massachusetts, and it is the tall tower of his church, one of the tallest in England, being over

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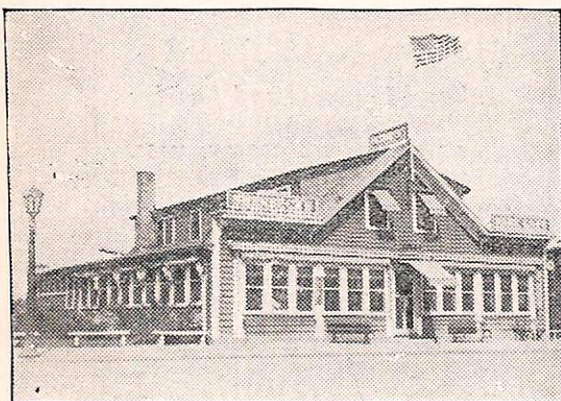
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200 feet high, that is known to mari-  
ners as the "Boston Stump," and is  
one of the landmarks of that coast. One  
of its turrets still holds a figure of St.  
Botolph, dressed as an abbot, and with-  
in the chancel are still to be seen sixty-  
two ancient choir stalls with canopies  
of Gothic carving. Indeed, this abbey  
was famous in the east country for its  
musical services, of which the historian  
Leland has written it was "for a paro-  
che churche the best and fayrest of al  
Lincolnshire, and served so with sing-  
ing and that of cunning men as no  
parochie is in al England."

### VERMONT GRAND

#### CHAPTER ELECTS

Burlington, Vt., June 12.—Max G.  
Ayers, of Waterbury, was elected grand  
high priest of the Grand Royal Arch  
Chapter of Masons of Vermont, at the  
annual meeting of that body held in  
Burlington, Tuesday morning, June 12.  
Edward W. Curtis, former grand high  
priest, presided.

Other officers are: Deputy grand  
high priest, Henry L. Ballou, of Ches-  
ter; grand king, Truman L. Allen, of  
Brandon; grand scribe, Arthur Ander-  
son, of Barre; grand treasurer, David  
A. Elliot, of Island Pond; grand sec-  
retary, Archie S. Harriman, of Burl-  
ington; grand captain of the Host,  
Herbert T. Kelley, of Bellows Falls.

The grand council held a session in  
the afternoon, with John O. Baxendale,  
of Burlington, grand master, presiding.  
A banquet was held at night to honor  
the officers of the Grand Royal Chap-  
ter of Vermont.

### MASONS URGED TO

#### SAVE DEMOCRACY

Declaring the trend among nations  
in the present era is toward dictator-  
ships, Curtis Chipman, grand master of  
Masons in Massachusetts, urged all  
Masons to preserve the ideals on which  
American democracy was founded, in  
an address before 500 Cape Masons at  
a St. Jon's Sunday celebration held at  
Dennis, Massachusetts, Sunday, June  
24.

"The tide of the world conditions  
has gone out, leaving a debris of lax  
moral standards, economical distress  
and distorted liberties for which our  
forefathers so valiantly fought," Broth-  
er Chipman said. "We are now at a low  
ebb, but the tide is slowly coming  
back."

The grand master spoke before Ma-  
sons of all Cape lodges at special ser-  
vices held at East Dennis M. E. Church  
and before members of Cape Eastern  
Star chapters at the Dennis library.  
The Rev. Alfred Ray Atwood, pastor of  
the church, presided at the celebration  
service.

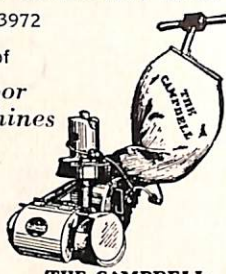
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whose fundamentals have come down to  
us from an unknown time. It is to travel  
—not to arrive. As individuals we come  
and go. The institution lives ever on,  
and is constantly renewed. New vital-  
ity, new personalities, new life enter  
every year, as it is entering here today,  
and the great purpose is to travel to-  
gether.

"The journey will not always be  
bright and sunny; sometimes the road  
will be rough and rugged; but we travel  
it together, and we find growing by the  
roadside, flowers of friendship all along  
the way.

"What we are today, what we will  
become tomorrow, is guided and influ-  
enced by our association as we travel,  
and our present is the product of a past  
reaching back into the unknown.

"And so has been builded that great  
influence throughout the civilized world  
that we call Masonry, and there has not  
yet been found any other successful  
way to build it. The Landmarks, the  
Usages, the Customs and the Lessons  
coming down to us from that Ancient  
past are our Rule and Guide.

"In the first words with which I ad-  
dressed you three years ago, let me give  
you my last today, 'It is for us to keep  
the faith'—JESSE E. AMES, P. G. H.  
P. (Mass.)

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"Seven of the accused in the Kiev  
corruption trial, who included 29 high  
officials, were sentenced on Tuesday to  
the "highest measure of social defence,"  
which is death by shooting.

The severity of the sentence illus-  
trates the gravity which the Soviets at-  
tach to thieving and diverting the prop-  
erty of the state into private hands. The  
highest sentence for an ordinary mur-  
der is ten years' imprisonment, and  
there are 17 milder grades of sentence  
for that offence.—*News Item.*

How this plan if adopted here would  
reduce the population.

Among the comparatively few pat-  
ents or Scottish Rite certificates of the  
membership autographed by the late  
Warren G. Harding, is that of Taylor  
W. Emerson, a member of Oriental  
Consistory No. 2, Spokane, Wash. The  
autograph bears the date of July 26,  
1923, just eight days following the late  
President's visit to Alaska and but  
seven days prior to his death at San  
Francisco.

The greatest and noblest pleasure  
discover new truths; and the next is to  
which men can have in this world is to  
shake off old prejudices.—*Frederick  
the Great.*

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## BACKGROUND

Some of our archeologists of the Interior Department have been focusing their interest in a civilization which was in the course of development as far back as 700 A. D., on what is now our tableland in southwestern Colorado. The system of tree-ring chronology worked out by A. E. Douglass, director of the Steward Observatory of the University of Arizona, has made possible accurate calculation of this prehistoric people identified as the cliff dwellers.

Study of the ruins of the cliff dwellers reveals a civilization that was not far inferior to that of the Indians that existed in Peru, Central America, and southern Mexico, and that an Indian settlement has occupied a single site there in our national park land—the Mesa Verde National Park, Colo.—for about two centuries.

Richard and Alfred Wetherill discovered these remarkable ruins. The first they saw was given the name Cliff Palace, because it presented a picture so amazingly like that of a palace from their view as they beheld it across a small cliff canyon, niched in the great rocky cliff.

To those who have visited Cliff Palace, a likeness is found in its structure to our modern apartment houses. It originally consisted of about 200 dwelling rooms and 23 sacred rooms or kivas. These rooms are built as high as four stories. Built in a shallow cave, Cliff Palace extends from the confines of the cave to the rocky ledge in crescent shape, 300 feet long.

The extreme dates of the occupancy of Cliff Palace have been determined at the years 1073 and 1272 A. D., which also embrace the time of its construction. It is believed that the first agricultural Indians occupied the cave in which Cliff Palace was built, as far back at 1,000 B. C.

Contemporaneous European and Asiatic events with the construction and occupancy of Cliff Palace may be outlined with interest.

The period of the Crusades in Europe were undertaken during the years 1096 to 1270 A. D. With the defeat of Harold at Hastings by William the Conqueror, 1066, the rule of the Norman kings in England began and lasted until the death of Stephen in 1154, followed by the Angevin or Plantagenet dynasty. Principles of government were taking form along digressing lines in England and France. In the former the foundation of free representative government was being laid; in the latter monarchical government was being strengthened under the reigns of Louis the Fat, Philip Augustus and (St.) Louis IX.

The northern part of China was ta-

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ken by the Mongols, or Tartars, about 1100, and about 1280, Kublai Khan established the Yuan dynasty. The Goths overran Portugal, to be followed by the Saracens, or Moors, who were driven out in 1139 by Alphonso, who assumed reign.

Within this period many other interesting events took place. William the Conqueror had completed a survey of the English realm in 1086, known as the *Domesday Book*. In 1201 the University of Paris was chartered by Philip II. The Magna Charta was signed by John at Runnymede, 1215; the rise of the Mongol empire under Ghengis Khan took place in the beginning of the 13th century. Coal was first discovered near Newcastle, Eng., in 1233. About 1240 roofs in London were still thatched with straw, and windows were of lattice; Simon de Montfort established the House of Commons 1265, as a national legislative body of England; Marco Polo made his great contribution to civilization through his travels, which began 1271.

Had the cliff dwellers left a written record of their achievements, it might have been as colorful as some of the contemporary historical events above recalled.

## ENGLISH MASONIC NOTES

During the year 1933 English Freemasonry subscribed £213,627 6s. 1d. voluntarily to the three Royal Masonic Institutions. The total subscriptions appear as follows:

Royal Masonic Benevolent Institution, £59,237 6s. 6d.; Royal Masonic Institution for Girls, £68,162 2s. 4d.; Royal Masonic Institution for Boys, £86,227 17s. 3d.

This is a stupendous sum to be raised in times of financial stress by volunteer gifts, and it is believed that no other organization in all England can point to such marked support and interest.

Over £300,000 is needed for current expenses of the three institutions. This does not include sums for contingencies such as buildings, etc. Some of the means of maintaining these institutions are derived from returns on well invested endowments.



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## APPRECIATION

THE MASONIC SERVICE ASSOCIATION OF  
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STREET, N. W., WASHINGTON, D. C.  
June 15, 1934.

MR. ALFRED MOORHOUSE,  
Masonic Temple,  
Boston, Massachusetts.

Dear Brother Moorhouse:

Half way through your May issue I determined that when I finished it, I should write you a letter to compliment you upon the quality of the material therein presented. I have read with intense interest the story of Masonry in the Far East, written by the anonymous brother; I have read with equal satisfaction your splendid editorials, and thoroughly enjoyed Brother Perrin's article on whether or not Masonic lodges can survive.

Then I come to page 269, and find that you have used our St. John Days, which of course is a most complimentary action on your part, and then on pages 281 and 282 I find that you have given us considerable space in regard to the joining of the Grand Lodge of New Mexico.

All such publicity is very helpful to us, and I want you to know that we appreciate our friends among the Masonic press, but I would also like to have you realize that this letter would have been written in any event, whether you had used any of our material or given us any publicity or not. The MASONIC CRAFTSMAN of Boston is among the leaders, if not the leading Masonic journal. Its advent is always a pleasure in this office, and to have it and its editor, as it were, "on our side," is a very genuine satisfaction to me.

With cordial personal regards,

(Signed) CARL H. CLAUDY.

Executive Secretary.

In the report of the Board of General Purposes, made at the recent quarterly communication of the United Grand Lodge of England, comment was made concerning the menu card of a lodge, which depicted on its front page the traditional figure of John Bull holding a Union Jack, and clothed in the regalia of a Grand Master. The Board took occasion to make the following mild comment on the use of such designs in literature of the Craft: "It (the Board) wishes to bring to the notice of the Craft in general the extreme undesirability of such designs being used in this connection. The Board feels that the utmost discretion and decorum should be exercised by lodges in respect of all literature of whatever kind issued under the auspices of any lodge, and relies upon the members of the order generally to observe due caution in these matters in future."

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## CHINESE MASONRY

The recent mention of Lodges in China contained in the Board of General Purposes report raises the question as to whether Freemasonry is an older institution in China than it is in the Western world, and calls to mind the following remarks made many years ago by Professor H. A. Giles when lecturing on "Freemasonry in China."

If by Freemasonry, he said, we mean the comparatively modern society in vogue among Western nations at the present day, with its ritual of doubtful date, its passwords, signs, and Book of Constitutions, then it has never existed in China. If, however, by Freemasonry we mean that higher scheme of morality, veiled in allegory and illustrated by symbols, drawn from the Operative Craft, which was initiated in prehistoric times when the human race, emerging gradually from savagery and barbarism, first turned to contemplate the wondrous works of The G. A. O. T. U., and began to recognise the mutual obligations existing between man and man (for this is the Masonry that every enlightened Mason should seek to cultivate, the Masonry not of forms and ceremonies but of the heart)—then the Chinese have gone a long way in that direction.

The square and compasses have been used from time immemorial by Chinese writers, either together or separately, to symbolise the same phases of conduct as in our own system of Freemasonry. They invert the order and say "compasses and square." In the Book of History, an ancient record, are found these expressions:—"Ye officers of government, apply the compasses"; "The man of level" was used when speaking of a judge. Confucius says that only at seventy years of age could he venture to follow the inclinations of the heart without fear of transgressing the limits of the square." But the philosopher Mencius, who died nearly three hundred years before the Christian era, says: "A Master Mason in teaching his apprentice, makes use of the compasses and square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and square." And the following is from Chinese Proverbial Philosophy:—"The Holy Doctrine (Confucianism) in its education of mankind uses the compasses and square."

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Reversion to primitive methods of exchange prevalent in many places in the United States during the present financial recession, was resorted to by an upstate New York Royal Arch Chapter some time ago. The chapter agreed with its farmer members who were in arrears for their dues to accept food products in payment. The products were delivered to city members who were in need of food. The books of the chapter showed that the food was paid for with dues receipts and the cost charged to charity.

The high priest of the chapter stated that the plan might not work out as well in lodges and chapters whose members live in the city. It may be added however, that the problem of barter is applicable to things other than of the farm, and it is conceivable that it could be applied as between members and their chapters or lodges in cities.

### WILL THERE BE WAR?

Among the poppycock used for ammunition against noncombatant citizens during the Great War was the extraordinary claim that this was "a war to end war." It was a satisfactory slogan while it lasted, but it would have been just as sensible to say that the San Francisco earthquake was an earthquake to end earthquakes. In only one sense could it have turned out to be true. A man might say, while watching his home burn down to the ground, that this was a fire to end fires, so far as his house was concerned. And had the Great War lasted long enough it might have ended wars by ending the civilization which makes wars.

But it didn't do quite that and therefore there are wars and rumors of war already in a world which should have had a stomach-full of killing and maiming and destruction between 1914 and

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1918. Nobody now thinks that there will never be another war. Many believe that the ominous shadow of another great conflict lies already across the path of the future.

For there will be wars so long as men desire the same things and believe in different things. There will be wars while strong nations know their strength, and weak nations resent their weakness. There will be wars until there is nothing left in the world worth fighting for, and no greed, ambition or suspicion left in human nature.

Optimists don't like to think so. But the wrong way to avoid war is to refuse to recognize the signs and portents of war. The true pacifists are the realists, who are not afraid to face an ugly fact. Those who can see a war coming and prevent it are the real peacemakers.

At opposite sides of the world today there is danger of war. Both sore spots are a long way from the United States of America, but there is little comfort and small safety nowadays in distances. By the grace of God and good management the next great war will be none of our making, but we are sure to feel it and suffer for it.

Only a fool or a prophet would dare to say what will wreck the peace of the world when the time comes. When a dangerous driver starts out on the road with a bottle of high-powered hooch for a traveling companion, nobody can say whom he is going to hit or which telegraph pole he will try to climb. But it needs no extraordinary foresight to say that he will head into trouble somewhere along the road.

There are two dangerous drivers setting the pace toward disaster in the world today. They are neither men nor nations, but ideas.

An idea can do more damage than an army. An idea sows the dragon's teeth from which armies spring, to march and fight and die until the idea is proved right or wrong in trial by combat. Arguments and arbitration can put off the settlement, but not forever. Unless an idea dies young and early, it will grow strong and stubborn and at last go looking for a fight.

In the Western world invisible lines of battle are laid down already between two doctrines and ideas of government. There are nations which have decided that efficiency is worth more than freedom, that the state is everything and the citizens only its servant, that might makes right, that the God of Battles will always be on the side which has the most bayonets and biggest battle-ships.

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## LIGHT

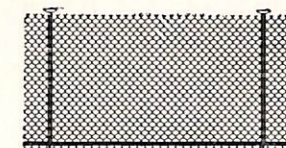
Your light in Masonry and my light in Masonry may be no greater than the flame of a tiny candle; it is sufficient to show us our duty to ourselves and our fellow man. Raise this tiny flame to the millionth power and the world will see our light and behold our structure, built upon the square, and from its polished outlines the light of Truth will be reflected to God from whence it came.

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realtor who sold it said, "Well, Uncle  
Joe, I will make you a deed to the farm  
now, since it has been paid for.""Boss," the old darkey replied, "if  
it am all the same to you, I had much  
rather you would give me a mortgage  
to de place."The realtor, somewhat surprised,  
said, "Uncle Joe, you do not seem to  
know the difference between a mortgage  
and a deed.""Well, maybe not," said Uncle Joe,  
reminiscently, "but I owned a small  
farm once, to which I had a deed and  
de First National Bank had a mortgage,  
and de bank got de farm."**RIGHT**A teacher in a big elementary school  
had given lessons to an infants' class on  
the Ten Commandments. In order to  
test their memories she asked, "Can  
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ment with only four words in it?"After several moments' wait, a little  
hand went up. "I can, teacher."

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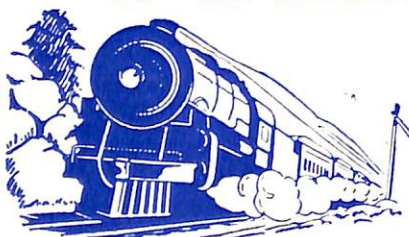
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